



## **ADHIKARANA- TANTRAYUKTI – THE METHODOLOGY TO CONSTRUCT THE THEORETICAL TREATISE**

**Dr. Debabrata Panda**

Assistant Professor in Sanskrit, Dept. of Samhita and Siddhanta, Rajiv Gandhi  
Ayurveda Medical College, Mahe, Chalakkara, Puducherry.

DOI: <https://doi.org/10.47071/pijar.2022.v06i06.12>

### **ABSTRACT**

Veda means “knowledge” or “science” which is timeless and eternal. Vedic knowledge is enshrined in fourteen sacred texts. Ayurveda is an Upaveda of Atharvaveda. The knowledge contained in Vedas has accumulated in a systematically structuring Samhitas or compilations. Charaka Samhita (Treatise on Medicine), Sushruta Samhita (Treatise on Surgery) and Ashtanga Samgraha (Treatise on the basic principles) collectively called as Brihatrayi and also considered to be the oldest surviving documents on Ayurveda. The method to study the shastra has narrated in Sushruta Samhita as, the teacher should instruct them every word, part of a verse, or a full verse according to their ability (of grasping) and make them repeat every word, part of a verse, and the complete verse many times, each student made to act similarly, himself (teacher) repeating these later. Even after the science has been studied, if it is not properly interpreted in its meaning (implications) then it will only be causing exertion just like the donkey carrying a load of a sandal wood. Hence the shastra to be understand properly. Tantrayukti has an important role to better understanding the shastra.

**Key words- Tantrayukti, Adhikarana**

### **Introduction**

The word Shastra used as treatise, compendium, science, book in general. Shastra is a technical treatise that explains the specialized knowledge in a defined

range of practice. There are different types of shastras which are accessible from ancient time but in the framework of Shastra which are composed

with an unique methodology. That methodology is nothing but Tantrayukti.

What is Tantrayukti

Tantrayukti is a special word embraces a traditional of research tools for the composition of shastras. It is encompassed of two words such as Tantra and Yukti.

What is Tantra

Tantra is derivative from the root Tanu Vistare it means 'to stretch', to expand, to diffuse or spread. The word Tantra is also defined in Medini Kosha as Siddhanta, Oshadhi, Shrutishakhavishesha, Hetu, Ubhayarthaprayojakam and Itikartavyata.

It is also expressed as Tantra is to be explained as that which holds the subtle elements or the expanse of a subject and where interwoven different thoughts and theories regarding a scientific subject.

Synonyms of the word Tantra has given in Charakasamhita as Tantra is used with Ayurveda, a branch of Veda (sakha), Vidya (vidya, education), sutra (aphorism), Jnana (knowledge), Shastra and Lakshana (definition).

What is Yukti

The word Yukti is a derived from the root Yuj it means 'to unite', 'join', or 'to employ' etc. It is an application, an arrangement, a usage, a means, a device etc.

The description of Yukti is one that removes the imperfections like impropriety, contradiction from the

intended meaning and thoroughly unites the meanings. The root Yuj is using in the sense of 'to arrange'.

Tantrasya yuktayah tantrayuktayah. Therefore, Tantrayukti means an inevitable tool, a scientific one, an indispensable device employed in composing a scientific treatise.

Listing of Tantrayuktis in different shastra

The number and types of Tantrayuktis are different in ancient shastra.

1. Vishnudarmottara Purana has enumerates 32 types of Tantrayuktis.
2. Kautilya's Arthashastra has listed of 32 types of Tantrayuktis.
3. Charaka Samhita has enumerated 36 types of Tantrayuktis such as Adhikaranam = Subject matter, yoga = Arrangement, hetwartha = Extension of argument, padartha = import of word, pradesha= partial enunciation (brief statement), uddesha = concise statement, nirdesha = amplification (elaboration), vakyasesha = supply of ellipsis (make available the short form), prayojanam = purpose (object), Upadesha = injunction, apadesha = reasoning of the statement, atidesha = extended application, arthapatti = disjunctive implication (rejectable inference), nirnaya = decision prasanga = restatement, ekanta = categorical statement (exclusiveness), naikanta = compromising statement, apavarga = exception, viparyaya = reversed opinion (contrary opinion),

purvapakshya = objection, vidhanam = correct interpretation, anumatam = confession, vyakhyanam = explanation, samshaya = doubt, Atitavekshyana = retrospective reference, anagatavekshyanam = prospective reference, swasamjna = technical terminology, uhya = deduction (comprehend, guess), samuchhya = aggregation (specification), nidarshanam = analogy (illustration), nirvachanam = etymology, sanniyoga = authoritative instruction (command), vikalpanam = alternative (option), pratyutsara = rebuttal (refutation), uddhara = reaffirmation, sambhava = possibility (source, suitability).

4. Sushruta Samhita has detailed 32 types of Tantrayuktis.

5. Ashtangasangraha of Vagbhata has listed the 36 types of Tantrayuktis.

6. Ashtangahridaya has counted the 36 types of Tantrayuktis.

7. Tantrayuktivichara by Nilamegha considers 36 types of Tantrayuktis.

Expediency of Tantrayukti

Acharya Charaka has aptly analyzed the usefulness of Tantrayuktis in Charaka Samhita. As sun is the cause of lotuses to blossom, just a lamp lights up a house, so also the Tantrayuktis also highlighting the hidden meanings of the scientific subjects.

Though the person desire to gain an in-depth knowledge of a shastra along with these Tantrayuktis that person only

speedily expansion their accurate knowledge of additional disciplines moreover because of knowledge of Yuktis (Yuktijnatva).

### **Objectives of the research**

Here in this research paper is focusing on Adhikarana – the methodology to construct the theoretical treatise and the usages of Adhikarana in different shastra.

Methods of the research

Collected the information of Tantrayukti that is accessible in different shastra such as Charaka Samhita, Sushruta Samhita, Ashtanga samgraha, Ashtanga Hridaya, Koutilya Arthashastra, Vishnudharmottarapurana and Tantrayuktivichara, studied in specifics.

Derivation of the word Adhikarana

it is formed by the affix lyut supplementary after the verb kri with the prefix adhi, in the sense of the act of placing at the head or of subordinating government Adhi + kri + lyut = Adhikarana.

Synonym of the word Adhikarana

Adhikarana, Ashraya, Adhara, sthanam

Meaning of the word Adhikarana

The general meaning of the word Adhikarana is Subject, Topic of discussion, Classification, Sorting.

Definitions of Adhikarana in various treatises

Here the definition of adhikarana has given from various shastra such as Koutilya Artha sahstra, Vishnu-

dharmottara-purana, Charaka Samhita, Sushruta Samhita, Ashtanga Samgraha, Ashtanga Hridaya and Tantrayuktivichara.

According to Koutilya ArthaShastra

Discussing to that theme having made the prime subject is termed as adhikarana.

According to Vishnudharmottarapurana

Converse the reliable sense of a subject is termed as adhikarana.

According to Charaka Samhita

The author composing the treatise to which subject (Vishaya/Artha) is based, that is called Adhikarana. For example, "the diseases are predominance etc." Here Ayurveda is composed by the sages based on the diseases etc., hence diseases are the Adhikaranam. "Tantrayuktirēvāha - tatrētyādi| adhikaraṇam nāma yamarthamadhikṛtya pravartatē kartā; yathā "vighnabhūtā yadā rōgā" ityādi| atra rōgādikamadhikṛtyāyurvēdō maharṣibhiḥ kṛta iti 'rōgāḥ' ityadhikaraṇam"

According to Sushruta Samhita

Based on which the subject matter is discussed is called Adhikarana. For example, based on the subject rasa or based on the subject dosha. "tatra yamarthamadhikṛtyōcyatē tadadhikaraṇam; yathā rasam dōṣam vā".

According to Ashtanga Samgraha

Adhikaranam prastavah Adhikaran is introductory eulogy, that objects which has narrated in general but by which it gains a special discussion that is called adhikarana.

According to Ashtanga Hridaya

Here, based on which, the science, section, chapter, topic or sentence commences that is called Subject matter.

Here subject matter of science means based on which the scientific treatise commences.

As based on eight limbs entire scientific treatise named Ashtangahridaya commences. As

described such as kaya chikitsa and balachikitsa etc. "tatra adhikaraṇam

nāma,-yadadhikṛtya pravartatē śāstram sthānamadhyāyaḥ prakaraṇam vākyam vā| tatra śāstrādhikaraṇam-yadadhikṛtya

śāstram pravartatē| yathā-aṣṭāvaṅgānyadhikṛtya hṛdayākhyam sarvam śāstram pravṛttam| yathōktam

(hṛ.sū. a. 1/5)-"kāyabāla" ityādi|

According to Tantrayuktivicharah

The word adhikarana means substratum where consistent the subject matter is expounded. "Tatra-adharodhikaranam tatparyam tatra tisthati."

### Discussion

It is observed that the number and types of Tantrayukti is varied by the shastra but the adhikarana is accepted in all the shastra as it is. The definition of the adhikarana is almost similar in all the shastras. Here providing the application of adhikarana in different ayurvedic treatises.

Application in Charaka samhita

Application of adhikarana in charakasamhita is as yathā "vighnabhūtā yadā rōgā" ityādi| atra

rōgādikamadhiḥṛtyāyurvēdō maharṣibhiḥ  
kṛta iti 'rōgāḥ' ityadhikaraṇam" For  
example, "the diseases are predominance  
etc." Here Ayurveda is composed by the  
sages based on the diseases etc., hence  
diseases are the Adhikaranam.

Application in Sushruta Samhita:

In Sushruta Samhita as "athātō  
vēdōtpattimadhyāyaṁ vyākhyāsyāmaḥ"  
here the word 'atha' is used for presenting  
a subject. This is to comprehend that  
"vēdōtpattimadhyāyaṁ vyākhyāsyāmaḥ"  
has been presented as a discussion topic.  
It is highlighting that, here it is discussing  
the particular topic and clarifying the  
subject of that treatise.

Application in Ashtangahridaya

In Ashtanga hridaya the connotations are  
given briefly but to be continued in  
correlated section that is the subject  
matter dealing with a section means  
sthanadhikarana. "sthānādhikaraṇam  
yathā (hṛ.sū.a. 30/53)-"atrārthāḥ sūtritāḥ  
sūkṣmāḥ pratanyantē hi sarvataḥ iti"

Based on which the chapter (adhyaya)  
commences that is called  
Adhyayadhikarana means the subject  
matters deals the chapter. Such as "then  
therefore we will enlighten the chapter  
named regular routine". "adhyāyō'pi  
yadadhikṛtya pravartatē  
tadadhyāyādhikaraṇam| yathā (hṛ. sū. a.  
2)\_"athātō dinacaryādhhyāyaṁ  
vyākhyāsyāmaḥ|"

Depend on which the topics starts that is  
called Prakaranadhikarana, in the sense  
that the subject matters deals the topic.  
For example, starting from "root veins  
which are in ten numbers are situated in  
heart, those (veins) pervaded all over the  
body" upto "narrated the veins in each  
part for the division of abhedya sira.  
"prakaraṇam yadadhikṛtya pravartatē tat  
prakaraṇādhikaraṇam| yathā (hṛ.śā.  
a.3/18)-"daśa mūlasirā hṛtsthāstāḥ sarvaṁ  
sarvatō vapuḥ|" ityādi yāvat  
"ityavēdhyavibhāgārtham pratyāṅgam  
varṇitāḥ sirāḥ|" ityādi|"

The sentence also, based on which the  
sentence commences that is called  
Vakyadhikarana means the subject  
matters deals the sentence to be known.  
"ēvaṁ vākyamapi yadadhikṛtya pravartatē  
tadvākyādhikaraṇam vēdyam".

### **Conclusion**

Truly hundreds of ancient treatises are  
accessible on various scientific subjects.  
Each subject is the theme which must be  
distributed with in science. That each  
Ancient treatises follow a comprehensive  
methodology to compose a scientific  
treatise in a systematic manner. The  
intended meaning of these scientific  
treatises can be understood by the  
accurate information of Tantrayuktis.  
Tantrayukti has a vital role to write an  
interpreting a scientific treatise. Acharya  
Sushruta has clearly mentioned the  
purpose of Tantrayukti in two ways such

as arrangement of sentences and organization of meaning. Among these various Tantrayuktis, Adhikarana is an important Tantrayukti to highlight the main topic or theme of the subject. It helps the reader to know the specific subject matter which has discussed in the treatises.

### **References**

1. Caraka Samhita, Agnivesa, R.K Sarma and Vaidhya Bhagavan Dash, Chaukhambha Sanskrit series office, Varanasi, 2013.
2. Agnivesa, Caraka Samhita with Ayurveda Deepika Commentary, Chaukhambha Publications, New Delhi, 2018. 7.
3. Susruta Samhita by P.V.Sarma, English Translation, Chaukhambha Viswabharati, Varanasi, 2010.
4. Ashtanga Samgraha of Vagbhata,, Prof. K.R Srikantha murthy, Chaukhambha Orientalia,Varanasi, 2012.
5. Vagbhata, Ashtanga Hridaya, Pandit Hari Sadasiva Sastri Paradhakara, Chaukhambha Sanskrit Sansthan, Varanasi 2010.
6. Tantrayuktivichara, Vaidyanatha Neelamegha Bhisak, Prof. N.E. Muthuswami, Government Ayurveda College Trivandrum Publication Division,1976.

### **Corresponding author:**

#### **Dr. Debabrata Panda**

Assistant Professor in Sanskrit,  
Dept. of Samhita and Siddhanta,  
Rajiv Gandhi Ayurveda Medical College, Mahe,  
Chalakkara, Puducherry-673311,  
Email: [panda.debabrata@gmail.com](mailto:panda.debabrata@gmail.com)

### **Source of Support: NIL**

**Conflict of Interest : None declared**

### **Published BY:**

***Shri Prasanna Vitthala Education and  
Charitable Trust (Reg)***